proportion as increasing public enlightenment demanded them. In particular, the utmost respect was paid to marriage customs, and no license among the common soldiers was tolerated. In marked contrast was Bonaparte's own conduct. An intercepted letter written from Alexandria to his brother Joseph expressed jealous doubts of Josephine's fidelity — or, rather, a certainty of her infidelity. From that instant his own licentiousness became a scandal even to the loose notions of his train. But outwardly he affected the inflated speech of a semi-divine messenger; once, while visiting the burial crypt in the pyramid of Cheops, he pretended to a mufti that he was a proselyte, and pronounced with an air of conviction the Mohammedan creed. Every element in the population, however, — Copts, Turks, Greeks, and Arabs, — was courted, and made to share in the administration. Printing-presses were established, and the French scholars, though surprised and disenchanted by what they found, united into an institute, and began the study of every possible improvement in political, social, and domestic economy. Nor was the army forgotten: the captured Mamelukes and other available youth were enrolled in the French battalions, and taught the drill and discipline of war. Even the scattered Bedouin received the conqueror's flattering attentions with ever lessening distrust.

All this was part of a plan to effect a religious and political revolution in the East, the two to move hand in hand, by an appeal to Mohammedan zeal for cooperation with those who had already destroyed Christianity in Europe. Talleyrand was to have been the representative in Constantinople of the same idea. But in disregard of his promise he stayed at home, and neither the Sultan, as the political and religious head of Islam, nor its devotees, were for a moment deceived. On the